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JESUITS AS MISSIONARIES.

I.

CONSIDERABLE interest has been aroused of late years in the foreign missions especially of the East. Recent events in China have directed the eyes of the whole world to that country and its missions. Ministers of the Gospel are to be sent from this country to the Philippines, to replace the "corrupt" friars and to bring to those isles the blessings of the "pure" Gospel by the agency of Anglo-Saxon preachers. The history of the past is said to furnish the key for the understanding of the future, and a careful study of times gone by enables a close observer to presage many events to come. If the experience of the missionary labors of the past will be repeated in the future—and we do not doubt in the least that it will—then the Catholic Church need not fear that she will be ousted by the

Protestant missionaries, neither in China and the Philippines, nor anywhere else. The history of nineteen centuries has proved that one of the brightest glories of the Church is the zeal and success of the thousands of her Apostolic men from the time of St. Peter and St. Paul, down to our own days, when we read of the martyrdom of the missionaries and their converts in China. The superiority of the Catholic Church over the Protestant sects in the field of missionary labor has frequently been pointed out by Protestants themselves. Travelers, explorers, governors, officers, even ministers of the Gospel have been compelled by the iron logic of facts to admit, although often with expressions of regret, that, as one of them has it, "the Romish Church has been more successful in calling these deluded children (pagan nations) to its bosom." Of China in particular a prominent

American journalist said years ago: "There is a wide field for the exercise of missionary labor in China; but we are disposed to believe that the fruits of that labor will be reaped by the Romish and not the Protestant Church." And a correspondent of the *London Times* wrote from Canton, that "all past missionary experience goes far to enforce the unwelcome truth that the abstract doctrines of a Protestant faith find acceptance among a heathen race with infinitely greater difficulty than Romanism." Indeed, more than one Protestant has openly declared that the attempts of Protestant bodies to evangelize China are a signal failure.

The same has been said of other countries. Prichard, the eminent English ethnologist, in his 'Natural History of Man,' warns his readers not to venture upon any comparison between the success of missions to the aboriginal races of North and South America, because their history reveals a contrast so portentous that it "must be allowed to cast a deep shade upon the history of Protestantism."

A great number of Protestants attribute the success of Catholic missions to the fact that their missionaries exhibit "a zeal, a devotion, a patience the most perfect and persevering." Some are even courageous enough to point to celibacy as a source of special advantages to the Catholic missionary. And undoubtedly it is.

But the deepest reason for the superiority of the Catholic missionary is the fact that he is sent by the Divine Shepherd and has His assistance, whereas the Protestant ministers have "not entered in the door, and the sheep hear them not" (John 10, 28). To them we may apply the words of the prophet: "I did not send them, yet they ran. I have not spoken to them, yet they have prophesied" (Jer. 23, 21). But "he that gathereth not with me, scattereth" (Matth. 12, 30). Indeed, the scattering of the "deluded children" will be all that Protestantism will effect in the future as in the past, in spite of the shiploads of bibles distributed every year—which 'serve not for the propagation, but for the profanation of

the word of God—in spite of the millions spent to support the hosts of preachers that swarm over China, Japan, the Philippines, and Africa. The Catholic missionaries, inspired by the blessing of the successor of him to whom was said: "Feed my lambs, feed my sheep," will continue to gather thousands into the one fold of Christ.

In this glory of the Apostolate all Catholic nations and all religious orders have their share, although in various degrees. Among the most zealous and most successful missionaries for more than 300 years were the members of the Society of Jesus. The story need not be retold here how the knightly Ignatius of Loyola determined to carry on a spiritual crusade against Mohammedanism and to rescue the Holy Land from its deadly clutches, and how, after this plan had been frustrated, he founded the Society of Jesus. The members of this Society were to be "conspicuous in the service of their Lord and King Jesus Christ, and were to propagate the faith by preaching the Christian doctrine among believers and unbelievers." The professed members of the Order add to the three vows a fourth vow of "special obedience to the Pope, to go on missions to whatever part of the world the Vicar of Christ shall determine to send them."

History has recorded in indelible characters the work the Society has achieved from the day the ardent Francis Xavier left Lisbon for the far-off East, down to the year 1900, when the Fathers Isoré, Andlauer, Mangia, and Denn were martyred in China.

"Immediately on the institution of the Society of Jesus, its missionaries, kindling with a heroism that defied every danger and endured every toil, made their way to the ends of the earth; they raised the emblems of man's salvation on the Moluccas, in Japan, in India, in Thibet, in Cochin China, and in China; they penetrated Ethiopia, and reached the Abyssinians; they planted missions among the Caffres; in California, on the banks of the Maranhon, in the plains of Paraguay, they invited the wildest of barbarians to the civilization of Christianity" (Bancroft, 'Hist. of U. S.,' vol. III.)

A splendid testimony of their labors and sufferings in Canada and parts of our Republic is preserved in the 'Jesuit Relations,' of which no less than 72 volumes have appeared in a new edition and which form the most valuable source of the early history of the northern parts of this country. The mere mention of the names of Fathers Marquette, Joques, Brebœuf, Lallemand, Allouez, and White will suffice to show the important part the Jesuits have taken in exploring and Christianizing North America. The Apostolic work of Father de Smet and his companions among the Flatheads and Cherokees is too well known to need more than a bare allusion.

Protestant writers of this country could not help expressing their admiration for "the sincerity of the love of the Jesuits for the indomitable sons of the American forest; their dauntless courage, and their more than human charity and zeal." (Professor Walters.) "The Catholic priest went even before the soldier and trader; from lake to lake, from river to river, the Jesuits pressed on unrelenting, and with a power which no other Christians have exhibited, won to their faith the warlike Miamis and the luxurious Illinois" (Washington Irving). "The history of their labors is connected with the origin of every celebrated town in the annals of French America: not a cape was turned, not a river was entered, but a Jesuit led the way," says Bancroft in his 'History of the United States.' The work Jesuits did among the Hurons and the Five Nations has been eulogized by the same Protestant author. From the Mohawk to the Genesee, from the Hudson to the Mississippi were gathered thousands of Catholic Indians who, as one whom Bancroft styles the "honest Charlevoix" has recorded, "would have done honor to the first ages of Christianity." Even among the savage

Iroquois, they made many converts and there blossomed forth that wonderful virgin saint, Catherine Teghukonita. The men who raised up such Christians would have been able to create another Paraguay in the North; they would have saved the red man from destruction and civilized him in the North as they did in the South, had Catholic principles held sway instead of Calvinistic cruelty and Puritanic bigotry. What a contrast: the Jesuits, who became the fathers, teachers, and friends of the poor Indians and strove to make them lead a profitable and decent life on earth and secure for them life everlasting;—and the Puritans who demoralized them by drink, maddened them by their cruelty and treachery, robbed them of their property, killed thousands of them like rats and other noxious vermin, and cared not for their souls, if they believed them to have such at all! Calvin and Loyola, Geneva and Rome, Protestantism and Catholicism met in a most memorable contest. On which side was the spirit of Christ, of the loving Redeemer, the good Shepherd, the merciful Samaritan? Which side followed Christ's words: "I have given you an example that as I have done to you, so you do also." "Love one another, as I have loved you." Verily, "by their fruits ye shall know them."

Specialization is the watchword of our times. The wonders and beauties of the organic world are manifest not only to him who admires a large forest, or gazes with pleasure on a stately tree, but also, perhaps even more so, to him who scrutinizes one branch, or closely examines one leaf, or a single blossom. Thus also will the beauty and grandeur of the missionary labors of the Catholic Church strike the mind more forcibly if the work of a single branch of a missionary order, in our case of the Society of Jesus, is examined.

R. S.



CREMATION.



WE are astounded to find in the Dubuque *Catholic Tribune*, edited by our well-meaning and thoroughly orthodox friend Mr. Nicholas Gonner, a plea for cremation.

While we stand ready—writes Mr. Gonner (Aug. 8th)—at all times to obey the Catholic Church and her teachings, and while we profess an avowed respect for all the wishes of the Church, we have our own views on the subject of cremation. We can not understand why the idea of reducing a corpse to ashes should be repugnant to common sense or the teachings or wishes of the Church. The fact that Freemasons argue against the sacred ground of our cemeteries is but consistent with the Masonic doctrine. However, this does not argue against the advantages of cremation over the rather disgusting, although time-honored, form of burying bodies and delivering them to putrefication and worms. Christian burial is by no means abolished by the introduction of cremation. We are well aware that our views on this subject will not find the approval of many, but that is no argument. If some one will kindly give the reasons that are brought forth against cremation from the Catholic standpoint, we shall be pleased to change our views if serious arguments can be produced against cremation.

We will respond to Mr. Gonner's appeal, though we have treated this subject repeatedly in *THE REVIEW*.

Let it be understood, first of all, that the question of cremation is one that belongs, not to the domain of faith, but to that of ecclesiastical discipline.

Mr. Gonner is well aware that the discipline of the Catholic Church "is not built up of arbitrary judgments of individual rulers, but upon what has been happily called the instincts and accidents of faith."

The Church has never condemned cremation as intrinsically wrong; but as the guardian of faith and morals she has censured it and requested the bishops to inspire the faithful with the greatest horror for the "detestable abuse of burning dead bodies."

Here is the document we refer to, dated May 19th, 1886:

Many bishops as well as prudent persons among the faithful, observing that men either of questionable faith or associated with Masonry, are strenuously striving to revive the pagan custom of cremation, and that special societies are being formed by them; and being alarmed therefore lest the minds of the faithful be seduced by the cunning as well as by the specious arguments of such parties and thus their esteem and reverence for the custom of burying the dead—a custom at once Christian, constant, and consecrated by the Church with solemn rites—be little by little weakened; in order that a certain rule may be provided for the guidance of the faithful, they beg the Holy Congregation of the Inquisition to declare:

1. Whether it be permitted to be a member of societies whose aim is to promote the practice of burning human bodies after death?

2. Whether it be permitted to order one's own body or the bodies of others to be burned after death?

The Most Eminent and Most Reverend Cardinals, general inquisitors in matters of faith, having seriously and maturely considered the above questions, have judged fit to respond:

To the 1st—Negatively.

To the 2nd—Negatively.

These things having been laid before Our Most Holy Lord Pope Leo XIII., His Holiness has approved and confirmed the above given solutions and has commanded them to be communicated to the ordinaries that they might see to it that the faithful be opportunely instructed concerning the *detestable abuse of cremating human bodies and that with all their energy they may deter their flocks from it.*

The chief objections of the competent Church authorities against the practice of cremation may be stated as follows:

First, the method tends directly to diminish man's reverence for the dead, which is a natural and, in the Christian, a religious sentiment, based not upon prejudice or mere feeling, but upon a reality or upon facts of faith.

Secondly, cremation tends to annihilate, not

only the natural and religious reverence for the dead, but also many other convictions intimately connected with the faith; it interferes with established rites and ceremonies of the Church, which have become means of daily sanctification to the faithful.

Thirdly, the value of the religious sentiment which is maintained by the old custom of burying the dead can not be gauged upon any material or utilitarian basis, such as that of the advocates of cremation.

Finally, the practice being advocated almost exclusively by non-Christians and atheists, its tendency is sufficiently indicated as making against revealed religion under the plea of philanthropy and humanity.

When the cremation craze began, it was asserted in the most positive terms that graveyards pollute the air and are a constant menace to public health. The *Quarterly Review* has since (about the middle of last year, we have not the copy at hand) quoted the testimony of a number of learned scientists who declared that resolution of the body by the agency of the earth is the natural and inocu-

ous method. "Earth is the most potent disinfectant known."

And has Mr. Gonner ever reflected on the increased stimulus to crime which would exist in case cremation became the general practice?

Dr. Frederick L. Hoffman, himself rather an advocate of cremation, pointed out this grave danger at some length in the *Sanitarian* of last January. We reproduced the substance of his remarks in our issue of Jan. 24th, 1901.

How often has it not happened that a foul crime has been brought out by the disinterment of a corpse? This would be impossible in case of cremation and thus atrocious murders would often go unpunished.

For further information we refer the editor of the *Catholic Tribune* to Schütz's article on cremation (*Leichenverbrennung*) in the *Kirchenlexikon* (vii, 1680) and, if he has access to a file of the Berlin *Germania*, to an essay in No. 101 (May 3rd, 1901) of that excellent journal, where the atheistic origin of the practice of cremation is traced and its anti-Christian character clearly pointed out.—A.P.

Subjects of the Day.

England and the Boer War.

If it is true that Lieut.-Gen. Lyttelton is to succeed Gen. Kitchener in command of the English troops in South Africa, he will be the fifth officer to assume this responsibility since the summer of 1899. He certainly is not to be congratulated upon the undertaking before him. "Monotonous misery," the Jingo *Broad Arrow* calls it, voicing no doubt, the views of most English officers, both at home and abroad; and it admits that outwardly the signs of a termination of the trouble are difficult to find. What the English newspapers have been slow to portray is the steady deterioration of the army, and the astonishing lack of vim and energy in the men who are reported fit for duty. 200,000 is the number the British still claim to have over and above the men in hospital,

but the battalions are sorely weakened by convalescents, by the need of many soldiers for detached duties, the lack of officers, and the widespread homesickness and physical exhaustion. Moreover, the War Office is having no little difficulty in furnishing those fresh mounted troops to the number of 30,000, that Kitchener has called for. In fact, recruiting for the whole army is in such a backward condition that Mr. Brodrick's reorganisation scheme is admitted to be seriously endangered. Recruiting has now fallen to the level of January, 1899, which was then below the demands of the army before the war. This adds ominously to the difficulties which will confront Gen. Lyttelton. How great these are in the mass, and how seriously they press upon the government, is shown very clearly in the proclamation issued lately to

the Boers in arms. What good it can do except to show the state of harrassed desperation to which the ministry is reduced, it is hard to see. The Boers can only think it a *brutum fulmen*.



A Civil Marriage Annulled.

We find in the *Pittsburg Observer* (July 25th) an account of a remarkable decision of Justice Maddox of the Supreme Court in Brooklyn. The case was briefly as follows:

Josephine Millang, a Catholic girl, was married to a man named Breuer, who claimed to be a Catholic also. The marriage ceremony was performed by an alderman. Having knowledge that Breuer was a divorced man, Miss Millang told Breuer when he proposed that she could not marry him so long as his wife was alive. He at once told her the woman had been dead about two years. Under this statement she accepted him and was married to him. He obtained her consent to civil ceremony under promise that they would at once seek a priest and be properly married.

Immediately after the legal wedding, Breuer admitted to her, for the first time, that his wife still lived. Miss Millang at once calmly told him that she would never live with him. Going to her mother's home, a family council was held, at which it was decided to have the marriage annulled as soon as possible.

In order to maintain an action for the annulment of a marriage contract it must be shown that the cause upon which the annulment is asked is material. It became incumbent upon the plaintiff to prove that her vows to her Church formed a material reason why the marriage should be annulled. By two sisters of the first Mrs. Breuer it was proved that the latter was alive. Breuer was identified as the person to whom Miss Millang had been married, and Miss Millang testified as to the deception practiced upon her, and also to the fact that the marriage had never been consummated. Father Donnelly, rector of the Catholic church at Bay Side, swore that Miss Millang's marriage to Breuer excommuni-

cated her from the Church, and that, so long as the marriage contract existed, she was debarred from receiving the sacraments of the Church.

No defence was put in. Miss Millang's lawyer submitted a memorandum, the burden of whose argument was that, so long as the plaintiff had done no wrong, it was not right that she should be compelled to be bound by a marriage contract, her consent to which had been procured through fraud. Justice Maddox decided in favor of the plaintiff without handing down a written opinion. He said that so far as he knew, there was no precedent for the annulment of a marriage contract on grounds like these, but that it seemed clear to him that equity demanded that plaintiff be granted the relief she sought.



The Liberal Catholic as He is.

A writer in the *Month*, Rev. Jos. Rickaby, S. J., characterises the "Liberal Catholic" as *worldly, premature, disobedient*.

He is *worldly*:—The Liberal Catholic would like to see the Church a popular and prosperous body, going for the most part with the stream of current speculation and human passion, not against it; reproving mildly at times on ethical and utilitarian rather than on religious grounds; hiding away the supernatural except for emotional purposes, but not using it as an instrument of control; not teaching, but discussing; cheapening heaven, well-nigh abolishing hell; taking away all fear of divine judgments; and, while not denying miracles, relegating them to the extremest province of Christ's Kingdom, as things uncanny, barely admissible, little if at all raised above the natural order, rare, insignificant, offensive to cultured understandings, and the fewer of them, the better.

He is *premature*:—He aims at "precipitating the growth of the Church," at "constraining grace," at "forcing the course of thought," he is impatient, if his fine and beautiful ideas are not at once acted upon. To the Liberal Catholic, the Holy Ghost is as though the

gift of Pentecost had never been given. He would like the Church to dance attendance upon an impulsive and erratic public opinion, and, instead of advancing with the majesty of a queen, to be hurried and haled hither and thither in captivity to the gentlemen of the press.

He is *disobedient*.—He says, “we must stir up our sleeping guides. If there had been no Luther, there would have been no Reforming Council of Trent. Unless some Catholic laymen kick over the traces, and use language in itself regrettable, ecclesiastical authority will never wake out of its torpor, and make these changes which the age requires, or withhold those prohibitions which the temper of the age renders unsuitable. Did not a great English statesman of the last generation tell the Irish something about ringing the chapel-bell, which they interpreted to mean creating a disturbance even with some infringement of law in order to get their rights? Is not this what we Liberal Catholics are doing, ringing the chapel-bell to save the Church?” This reply represents the centre and strength of the Liberal Catholic position. To all which allegation the reply is that you must not do evil that good may come of it. Luther was not justified before God by his having given occasion to the decrees of Trent. The overflowing goodness of God continually draws good out of evil: nevertheless, He punishes the evil-doer. He punished the Babylonians and Assyrians, whom He had employed for the purification of His people—Israel. “Woe to the Assyrians, the rod and staff of my anger.” Then again, unconstitutional action,—and Liberal Catholicism is against the constitution of the Catholic Church,—is always a wasteful way of doing good. The balance of good and harm resulting is at best uncertain. That little speech about the chapel-bell will

not go down to history as the wisest of Mr. Gladstone’s utterances. Fénelon, with his obedience, did much for the Church: but what good came of de Lamennais after all? It is written of the meek that they shall possess the land. Meekness is not spiritlessness, not apathy, still less is it a sulky inactivity. The meek and tractable Catholic may yet be a very lion, the voice of his roaring heard on the mountains of Israel; witness his voice who was just quoted.

The following passage is also very good. Father Rickaby shows how the “Liberal Catholic” is paddling his canoe in very low water indeed. “The theocratic rule of the Word Incarnate still continued on earth—for such is the authority of the Catholic Church—does not enter into the reckoning of the Liberal Catholic’s life. He pays no more respect to his ecclesiastical ruler than he does to his civil ruler, if so much. He grumbles at one as freely as at the other. The methods of agitation, available against a ministry, he considers equally available against an episcopate. What does, ‘He that despiseth you, despiseth me,’ mean to this man? The words and the occasion he reckons alike to have passed away. They afford no canon to regulate his conduct. Loyalty costs. A loyalty that stops at shouting is idle breath. But this Catholic, ‘liberal’ in the sense of being a lover of this world, will pay no costly allegiance to spiritual authority. He will do nothing hard for the sake of it; and spiritual obedience undoubtedly is hard, and costs an effort to an educated man. He is no loyal, loving subject of Christ the King. When the vicarious authority of that King crosses his path in real life, he comes very near to crying: ‘We will not have this man to reign over us.’ No wonder if he finds devotion to the Sacred Heart difficult.”



The Stage.

Children and the Stage. Speaking about youngsters on the stage, the London, Ont., *Catholic Record* says (Aug. 10th) that they generally make their appearance at entertainments for some charity or other, and are duly hailed by an audience of delighted mammas. "It gives them self-possession and develops a talent for public speaking. And then the worthy object, you know! It never seems to strike that kind of a parent that the object could be helped just as well by the money, for instance, that is expended on the stage-dress of their precocious offspring."

The *Record* is persuaded that stage-appearances should have no place in the upbringing of children. "When they come to maturity they can turn their attention to various spheres of idiocy, but in their early years they ought to be safeguarded from influences that may, and oftentimes do, hurt mind and soul."



At Orange, in the Provence, there is, on the side of a hill, built in accordance with Greek tradition, a theatre, where each year, during the month of August, are given by the Comedie Francaise, before thousands of pilgrims from all Provence, classic tragedies and now and then a drama of local history by a native poet. This Orange Theatre, more than any of the great theatres of Paris, represents pure classic French and Greek and Latin culture. Since Oedipe Roi, the greatest success has been Alceste, which has been given two years in succession. Last year Pseudolus, a comedy of Plautus, was produced. Opera, confined to classic subjects, now also has its place in the fêtes of Orange.

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According to the Rev. Father Barnabé, O. F. M., who has just published a book on the subject, the "mountain in Galilee" on which Our Lord addressed His disciples before ascending into Heaven is no other than Mount Thabor, the scene of the Transfiguration. This opinion is supported by a long chain of Christian tradition.

## The Religious World.

....The Archbishop of Chicago has conferred an additional honor on his new auxiliary, Msgr. Muldoon, by appointing him Vicar General of the Archdiocese. This gives Chicago two vicars general.

....The *Northwestern Catholic* of Sioux City, Ia., (Aug. 8th) takes no stock in the rumor that Msgr. Conaty will be made Bishop of the new Diocese of Sioux City, for the reason that his name is not on the list of candidates sent to Rome. The list, according to our contemporary, is as follows: 1. Bishop Lenihan of Cheyenne, 2. Rev. J. M. Cleary of Minneapolis, 3. Rev. Dr. P. J. Garrigan, of the Catholic University, Washington. Msgr. Conaty, if he is made a bishop at all, will be appointed to some titular see, as he is to remain Rector of the University for the present.

....We reproduce the subjoined paragraph without comment from the *Pittsburg Catholic* of Aug. 7th:

Cardinal Gibbons smiled when asked about "Liberal Catholicism," and in reply declared the thing quite settled. "Liberal Catholicism" never had, if it had any, foothold in this country. True the Holy Father had condemned "Liberal Catholicism" and here it is necessary to remember that the meaning of the word "liberal" is quite different on the continent from the political sense in which it is used here. It was continental liberalism rather than American liberalism that was condemned. In this connection "liberal" meant not liberty, but license, and the contradiction of it would be true liberty.

....Archbishop Chapelle, according to a despatch in Saturday's papers, has returned to this country. He refuses to be interviewed, but a Washington correspondent assures us that there seems to be a prevalent belief there that his mission as Apostolic Delegate to the Philippines was not a great success. This belief, if it exists, is unfounded. It is too early yet to judge of the success of the Archbishop's mission, especially for those who have not the slightest idea of what he really did there and what is the tenor of his official report to the Pope.



## INSURANCE.

### The Hard Fact.

From the first of its appearance until now, the assessment scheme of life insurance has offered no other claim than that of alleged low cost. But in the nature of the case there are only three possible ways by which the cost of insuring can ever be lowered, comparatively speaking. If one combination of insured men ever surpass any other combination, it must be because they either 1. live longer, as an average, and thus collect more premiums and have longer use of those premiums; or because 2. they are able to realize a higher rate of interest; or 3. because they manage with a lower rate of expense. The alternatives are lower mortality (i. e., higher longevity) or higher interest or lower expenses. Neither human ingenuity nor any twisting of words nor any rhetorical flowers can change this nature of the case.

Very much has been said of the palatial buildings and the vast accumulations of the large life companies. There are blemishes and errors, and there are extravagances—it is undeniable. But after wild denunciation has paused to take breath, the fact is that the expenses of the business bear only the minor part. Why does life insurance "cost so much?" Just because to pay somebody a thousand dollars involves getting a thousand dollars out of somebody—that is the simple yet immovable reason. The meaning is that the cost of insurance is the constant mortality drain; that insured persons are dying daily and that for the claim of each one the full sum, dollar for dollar, has to be raised—almost always in part, and sometimes almost wholly, from others.

Observe, now, that when men talk about old line, or assessment, or "Natural Premium," or of any fine phrase into which they choose to put it, they are really talking about differences in method. A church, for example, has to be pecuniarily supported, if it is to exist. If the members find it more agreeable (as probably the young and lively ones do) to draw the funds from their pockets by the desires of church fairs at which a five cent dish

of something is sold for fifty cents, and the rule is "no change," it is for them to so decide; but they would be silly to think they alter the fact. So if people choose to imagine that a string of gilt-paper phrases such as Supremes and Fraternals and all the rest of it can alter the facts of life and make insurance cost less than dollar for dollar, they choose to delude themselves. That they do so choose, we find by observation. Then the discovery comes that they have been borrowing of the future by paying only a part of the cost and that the rest has been charged up against them. Then come "liens," proposed and fiercely denounced. Then come bitter regrets and really hard individual situations. The fortunate ones, monetarily speaking, are then those who have died. Their claims have been settled. Their advantage has been won. The others are left to deal with the case as they can.

It comes down to this: life insurance cost is mortality cost. This fact is inexorable. It can not be altered. It can be evaded for a little while, but it will have its day of reckoning.—*Independent*, (No. 2749.)



### A Warning Voice.

The State Insurance Commissioner of Iowa, Mr. Max Beehler, is quoted in the *Dubuque Catholic Tribune* of Aug. 15th as follows:

"There are fifty-nine fraternal societies doing business in Iowa, five less than last year, and of that number many are exceedingly short-lived, and some would better never have been born. The purpose of a number of companies seems to be to furnish cheaper insurance than the next one, and looking at them from the standpoint of an experienced insurance man, I can not but feel confident that some of them will surely come to grief. A fraternal order can not stand unless it raises its rates sufficiently high to cover the premiums which are bound to require payment at some time in the future. They will also have to be more careful about the physical condition of the members taken in. The fraternal orders have done great good for wid-



ows and orphans, but the only hope of the members can be to die before the company does.

"The Modern Woodmen of America, which has a membership of 600,000, is bound to meet disaster sometime, and Head Consul Northcot has warned the members of the fact, yet they have taken no steps to raise the rates. They made a great mistake when they failed to do so at St. Paul. So many of the members are in poor circumstances that if the rates are doubled they will immediately go into a cheap company, as they are too ignorant to look at the matter from a scientific point of view, and realize that the best insurance is the costliest."

### ...CHURCH MUSIC...

*Mosher's Magazine* for July contains an article on "Church Music" by Prof. Joseph Otten. The author regrets that the musical classics have been supplanted by Marzo, Wiegand, etc., and that street tunes, popular ditties, opera airs, worn-out love-songs, are utilized by so-called Catholic authors, and, he blushes to state, by many a religious community, upon which to hang a sacred text. For this lax state of affairs he blames the authorities of educational institutions, who confide the musical education of their children to incompetent pedagogs. He deplores also that the St. Cecelia Society established by Pope Pius IX. has not received the recognition it deserves, and should have. And whilst recommending the teaching of music by those of approved taste and judgment, he bids us to ignore no longer the positive and binding laws of the Church, which compel us, under pain of sin, unless there be insurmountable physical and moral obstacles, to perform every part of the Mass as it is contained in the Missal—including introit, gradual, offertory, communion—all in either Gregorian chant or becoming figured settings, instead of in the shape of a cheap concert consisting of trashy music miserably performed.

### HISTORICAL NOTES.

#### *The Cradle of Catholicity in the U. S.*

*The Southern Messenger*, of San Antonio (No. 24), says in a

paper on "Historic Santa Fe," that that ancient city was founded in 1605 by Juan de Oñate and a band of Spanish Franciscans. This is an error. According to Bandelier, a recognized authority, "it is certain that Santa Fe was not founded till after the year 1607." The first Spanish settlement in New Mexico was founded in 1598 by Oñate, thirty miles north of where Santa Fe now stands, on the tongue of land formed by the junction of the Rio Grande with the Rio Chama, opposite the present Indian village of San Juan de los Caballeros. It was called San Gabriel and that is still the name of the place, although every trace of the chapel dedicated there on Sept. 8th, 1598, has disappeared long ago. (Bandelier, *The Age of the City of Santa Fe*, in 'The Gilded Man,' p. 282.)

Nor is Santa Fe, as the same journal alleges, the "cradle of Catholicity in the United States." This honor belongs to San Augustine in Florida, where P. Mendoza Grajales, or another priest, on Sept. 8th, 1565, said the first mass on American soil, thereby inaugurating, as Shea says ('*The Catholic Church in Colonial Days*,' p. 138), "the permanent service of the Catholic Church in that oldest city of the United States, maintained now with but brief interruption for more than three hundred years."

It is very desirable that Catholic papers acquaint their readers with the glorious history of the Church in America; but they should not forget that accuracy is the first condition of true historical knowledge.—A. P.

"I only wish that the law permitted me to send along to prison with you every one of the bank directors who, through a long term of years, expected you to do your work, live respectably and becomingly, bring up a large family and be honest—all on a salary of \$600."—A Maine judge on sentencing a defaulting cashier.



## NECROLOGY.

Our Spanish ex-  
CARDINAL CASCAJARES. changes report the  
demise of Cardinal  
Antonio Maria Cascajars y Azara, Arch-  
bishop of Saragossa. He was born in 1834 and  
served as a soldier before receiving holy or-  
ders. After his ordination he rose rapidly in the  
ecclesiastical hierarchy in consequence of his  
learning, piety, and wide experience. In 1882  
he was appointed Bishop of Dora, in 1884  
Bishop of the united sees of Calahorra and  
Calzada, and in 1891 he was raised to the met-  
ropolitan see of Valladolid. In December  
1895 he was transferred to the archiepiscopal  
see of Saragossa and at the same time invested  
with the purple. R. I. P.



We regret to  
P. ANSELM LEITER, S. J. chronicle the death,  
at Prairie du Chien,  
Wis., on Aug. 13th, of V. Rev. P. Anselm  
Leiter, of the Society of Jesus. Fr. Leiter  
was a Swiss by birth and reached the age of  
seventy-six. The greater part of his laborious  
life was spent in giving retreats and missions  
in Germany, England, Belgium, India, and the  
United States. At one time he was Rector of  
the Jesuit college at Bombay. Later he be-  
came Rector of Sacred Heart College, Prairie  
du Chien, in which capacity he died, after a  
long illness, patiently borne, fortified with the  
sacraments of our holy Church. R. I. P.



The Church in France  
BISHOP ISOARD. has lost one of her pillars in  
Msgr. Isoard, Bishop of An-  
necy, who departed this life in his episcopal  
city on Aug. 3d at the ripe age of eighty-one.  
He was a native of St. Quentin and served as  
an auditor on the Rota before his elevation to  
the episcopate. As Bishop he became famous  
through all Europe for his fearless champion-  
ship of the rights of the Church and of pure  
orthodoxy. Twice an impious government  
attempted to force him to submit by withhold-  
ing his salary, but in vain. Through various

excellent books, e. g., 'Le Clergé et la Science,'  
'La Vie Chrétienne,' 'Le Système du Moins  
Possible,' 'Si Vous Connaissiez le Don de  
Dieu,' etc., Msgr. Isoard strenuously combated  
the infiltration of modern errors especially  
among the clergy. The two last mentioned  
works are on our shelves and have proved an  
arsenal of keen weapons in our own ceaseless  
fight against Liberalism and the spirit of the  
age. Msgr. Isoard was also a helper in the  
apostolate of the press and possessed the vir-  
tue so rare among bishops (as we gather from  
*La Vérité Française*, No. 2950), of allowing  
Catholic editors to have and defend their own  
views in matters open to free discussion. The  
demise of Msgr. Isoard strikes us as a per-  
sonal loss and we ask our friends, especially  
among the reverend clergy, to make a me-  
mento for his valiant episcopal soul. *Requiem  
aeternam dona ei Domine, et lux perpetua  
luceat ei!*—A. P.

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A timely book for Lenten reading is Dr.  
Edward Hooker Dewey's "The No-Breakfast  
Plan and the Fast Cure." Dr. Dewey advo-  
cates but two meals a day—the first meal  
coming at noon instead of in the early hours.  
His theory is that the brain is the source of  
every energy and is the one organ of the body  
that does not waste either in sickness or star-  
vation. In the absence of food it maintains  
itself by absorbing the body as predigested  
food. It recuperates by rest and sleep and  
not by means of food. As the brain fur-  
nishes all the powers to the stomach which  
the stomach has, it follows that the digestion  
of a meal taxes the brain rather than adds to  
its power, and since the brain derives its  
power from rest and sleep it follows that one  
can work longer in the morning and forenoon  
without tiring, if no food is taken to divert  
energy from the brain. The use of food, ac-  
cording to the doctor, is to maintain the  
weight of the body and not to give strength,  
and it can do this only at a considerable loss  
of general strength, while digestion goes on,  
since the machine—the stomach—can not be  
run without brain power.



## Sociological Questions

### Striking to Monopolize Labor.

Whatever doubts there may have been about the real issue in the steel strike, were all swept away by President Shaffer's strike order and the activity of his agents in the West. The men mean to take the management of the mills out of the hands of the owners. The position of the directors of the Steel Corporation is that they must protect a vast capital, and that they might as well shut up their mills and let their securities become unsalable as to place their property at the mercy of either labor-leaders or politicians.

There has been much public wonder over the bringing on of this gigantic struggle when the points of difference appeared so trivial. On its face, the dispute was simply whether three or four mills, out of scores, should be unionized or not. To unionize a few more mills meant a determination ultimately to unionize all mills; and if there was to be a fight at all against that encroaching tyranny over free labor and free capital, it had better be made at once, before the Malakoff of the defenses had been carried or weakly surrendered.

One thing should be perfectly understood. It was the Amalgamated Association that took the aggressive. The Steel Corporation made distinct concessions. It went further than some of its own directors thought wise or safe.

We certainly have no love for the Steel Trust; but it is confronted with a demand which stabs free labor to the heart and holds a dagger to the throat of property. An insolent union, aiming at a labor monopoly, rises up boldly in the face of capital and says, "It is one or the other of us now." And to that there can be but one answer; the struggle which is to ensue can have but one ending, unless the right of every man to the control of his labor and his property is to be destroyed here and now.



There has been founded in Germany an important Catholic review devoted to sociolo-

gical questions. It is called *Sociale Revue*, edited by Dr. Joseph Burg, and published quarterly by Fredebeul & Koenen in Essen. Price 4 marks per annum. The first number promises much. It has excellent papers on the woman's question, Christian democracy, population and political economy, capital and labor, workingmen's unions, the consumption of liquor in Europe, the results of the late French census, etc. We recommend this periodical to all students of the social question who read the German language. —A. P.



We cull these very pertinent remarks from our solid contemporary, the *Casket* (No. 32):

"Catholics ought to make haste very slowly in joining labor or other societies without knowing much about them. The forming of societies of all kinds has become a perfect craze. The Catholic Church has had centuries of experience with societies which have sometimes fought her openly, sometimes secretly, and perhaps oftener than all, have taught her people false principles. A man who is persuaded to become a member of a society on hearing about it once or twice from men who are paid to praise it, and without giving his parish priest, who is his spiritual guide, a chance to give his opinion about the matter, is hasty and foolish. Catholics too often think they are doing well to stand in the shadow of Protestant influence. They find out what it is worth when a question comes up which divides them in feeling. Another consideration which ought to make men cautious is the fact that in the United States the very home of labor unions and secret societies, the power of the former is being more and more every day, used in a manner which does not serve the best interests of the workman, and the latter are being made to take the place of religion, and not to work in harmony with it. The Church is commissioned by God to save our souls. Let us not be unheeding to her commands, nor to her advice."



## With Our Exchanges.

The *Western Watchman* got out its "fourth annual educational number" on August 11th, pretending to give "a synopsis of the educational activities of the land," while in reality it simply contained a series of puff-notes about such institutions, Catholic and otherwise, as responded to the solicitations of the paper's advertising agent. In other words, to judge from appearances, this educational number of the *Watchman* is gotten out not so much with the object of helping Catholic parents to select a college or a convent school for their children, as for the purpose of bringing coin to the coffers of the *Watchman*. We have no objection to such business practices, but we do object to the false pretences under which they are carried on.



"Crux," a regular contributor to the Montreal *True Witness* (Aug. 10th), suggests "the founding of an order of religious men whose lives would be dedicated to the acquiring of every perfection in the science of journalism and whose duty it would be to train up the future members of the profession."

"Crux's" idea is that we have not enough trained Catholic journalists—"men who have made journalism a regular profession, who have served an apprenticeship in every department, and who are competent to perform every work associated with journalism." To be sure such men are rare in the Catholic press of the States as well as Canada. It is not that our young men lack talent or training, even newspaper training. "Crux" himself admits in the prior portion of his paper that there are scores of competent Catholic journalists to be found in the offices of the large daily secular, and frequently anti-Catholic papers, and he truly and significantly adds:

Under present conditions, however, were they to dedicate their time, labor, and talents to Catholic journalism they would probably starve.

How the proposed foundation of a religious order for the training of journalists is to remedy this sorry condition of affairs we are utterly unable to comprehend. A. P.

## SCIENCE AND INDUSTRY.

In his latest volume, *The Limits of Evolution*, just published 'The Limits of Evolution and Other Essays,' Prof. G. H. Howison, of the University of California, finds the limits of evolution to be its impotence to cross the gulf between the phenomenal and the noumenal, the gulf between the inorganic and organic, and the gulf between physiological and logical genesis. A further limit is that of its confessed (Spencer) inability to pass from the explanatory to the unknowable. The final outcome of Prof. H.'s criticism is that "what is most distinctly Man is not and can not be the result of evolution. Man the spirit, man the real mind, is not the offspring of nature, but rather nature is in a great sense the offspring of this true Human Nature." In reply to the enquiry, Is evolution consistent with Christianity? Prof. H. says: "Unless there is a real man underived from nature, unless there is a spiritual or rational man independent of the natural man, and legislatively sovereign over entire nature, then the Eternal is not a person, there is no God, and our faith [in conscience and in immortality] is vain."—J. W.

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### EDITORIAL LETTER-BOX.

*C. D. Sch.*—It seems nothing can be done to prevent such immoral anti-Catholic trash from passing through the mails. For obvious reasons I have made it a rule not to mention such vile concoctions in *THE REVIEW*.....

*J. G., S. J.*—I do not think that enough readers could be found sufficiently interested in M. Tardivel's lecture—unless it be among the Canadian clergy in the U. S.—to make it worth while to publish an English edition.....

*L. F. S.*—I will gladly allow you the space of one page for a condensed statement of your arguments against the position taken in No. 19 on hypnotism.

..... Rev. Dr. J. B. Hogan, S. S., has resigned the presidency of St. John's Seminary, Brighton, Boston, and is succeeded by Rev. Dr. Daniel E. Maher, S. S.



## Letters to the Editor.

### The C. O. F. and the Springfield Congress.

TO THE EDITOR OF THE REVIEW.—*Sir:*

Mr. Theodore B. Thiele has, in his capacity of High Secretary of the Catholic Order of Foresters, caused quite a stir in the French-Canadian press of New England by a circular in which he calls the attention of the subordinate courts of the Foresters to the fact that, under the Constitution of the Order, they can not be officially represented at the Springfield Congress. The Springfield Congress, as the readers of THE REVIEW are aware, has been called by a number of prominent laymen for the purpose of advancing the interests of the French-Canadian Catholics in Church and State. It appears that invitations were sent to branches of the Catholic Order of Foresters and by them considered and accepted officially, without the knowledge of the High Court. The latter's attention was called to it and Mr. Thiele advised the courts concerned that, under Sec. 8, Art. 16, marg. section. 177 of the Constitution, it is a violation of the law of the Order for subordinate courts to entertain any circulars sent to them without the approval of the High Court.

Mr. Thiele's letter was published in the Woonsocket daily *Tribune* and reproduced by all or nearly all of the French-Canadian daily and weekly newspapers of New England with comments alike unfavorable to the High Secretary, who was roundly scored as an "Americanizer," etc., and to the High Court of the Catholic Order of Foresters.

The Springfield Congress promises to be a [strong demonstration of French-Canadian feeling against certain bishops and clergymen who are trying more or less openly but, it appears, quite systematically, to force these good people to Anglicize their churches and schools, and the agitation of their press is no doubt due to the suspicion that, as *L'Indépendant* (Aug. 13th) puts it, "les influences occultes qui inspirent les chefs visibles des Forestiers Catholiques ont intérêt à ce que la prochaine réunion des Canadiens-français de la Nouvelle-Angleterre et de l'État de New York échoue pitoyablement."

Perhaps Mr. Theo. B. Thiele will tell the French-Canadian press through THE REVIEW, which has only lately praised him as a champion of the cause of the German Catholics, which in all essential features is identical with that of the French-Canadians who have called the Springfield Congress, whether this suspicion is founded in fact. On the nature of his reply will depend, in a considerable measure, the future of the C. O. F. among the French-Canadian Catholics of New England and New York.

ARNOUL GREBAN.

### THE MODERN CHRISTIAN'S PRAYER.

Oh Lord, I come to Thee in prayer once more;  
But pardon that I do not kneel before  
Thy gracious presence—for my knees are sore  
With too much walking. In my chair instead  
I'll sit at ease, and humbly bow my head.

I've labored in Thy vineyard Thou dost know:  
I've sold ten tickets to the minstrel show.  
I've called on fifteen strangers in our town,  
Their contributions to our church put down,  
I've baked a pot of beans for Wednesday's  
spree—

An "Old Time Supper" it is going to be.  
I've dressed three dolls for our annual fair,  
And made a cake which we will raffle there.

Now, with Thy boundless wisdom so sublime,  
Thou knowest that these duties all take time.  
I have no time to fight my spirit's foes;  
I have no time to mend my husband's clothes.  
My children roam the streets from morn till  
night,

I have no time to teach them to do right.  
But Thou, oh Lord, considering my cares,  
Wilt count them righteous, and heed my  
prayers.

Bless the bean supper and the minstrel show  
And put it in the hearts of all to go.

Induce all visitors to patronize  
The men who in our programs advertise,  
Because I've chased those merchants till they  
hid

Whene'er they saw me coming—yes, they did.

Increase the contributions to our fair,  
And bless the people who assemble there.  
Bless Thou the grab-bag and the gypsy tent,  
The flower table and the cake that's sent.  
May our whist club be to Thy service blest;  
The dancing party gayer than the rest.  
And when Thou hast bestowed these blessings—then

We pray that Thou wilt bless our souls. Amen.  
[Caroline A. Walker, in *New York Life*.]



## EDUCATIONAL TOPICS.

§ Archbishop Christie has effected the purchase of the buildings and extensive grounds of the Portland University near Portland. The Portland University was formerly a Methodist Episcopal institution. The school will be reopened in September, according to present plans, as the Columbia University under Catholic control.

The passing of this property from sectarian to Catholic possession, lends force to the suggestion of the *San Francisco Monitor* (Aug. 3rd), that in the erection of churches and other structures for religious and educational purposes, our non-Catholic friends should constantly keep in mind the question of their adaptability to present or future Catholic needs. The indications point to the ultimate acquisition of the most desirable of this class of property by the Catholics, whose requirements in this line increase even more rapidly than those of the sects diminish.

§ Our readers know our position on the question of free school-books. They are also aware that free books have been introduced here and there in our cities. It will interest them, no doubt, to learn of some of the difficulties in the way of the Socialistic plan. One of our exchanges says on this head:

"Cleveland school authorities, burdened with the task of introducing free text-books in that city, and having only \$40,000 to expend, have been enquiring into the cost of a like service in some other cities. They find a varying cost in the introduction of the system, but a fairly uniform average cost of about 50 cents per pupil annually for its maintenance. In their own city they estimate that an original expenditure of \$1.81 for each of the 55,000 grammar-school children would be necessary, if all were to be given new books at the public expense. They may start the system successfully, however, with the \$40,000 at their command, having adopted a clever plan to supplement the financial deficiency. The parents have been asked to donate to the schools the text-books in their possession, and 20,000 of them promptly expressed compliance with the request."

It appears from the *Catholic Universe* (Aug. 9th) that the free school-book plan has not yet been definitively adopted by the Cleveland School Council and that it is not likely to be, for the present at least. Our contemporary suggests that "the publication of the list of 'indigents' getting free books would be more interesting than the exhibition of the tax-returns of indigent millionaires."

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## Literary Notes.

—A new and luxurious edition of the works of Voltaire is now being published in an American city. Among the laudatory notices of the arch-infidel many will be surprised to find one from Pope Benedict XIV. As the publishers have not had the honesty to make an explanation, it may be well that we should do so, and we hope our contemporaries will give it a wider circulation than we are able to give. Voltaire was not only an arch-infidel but an arch-hypocrite as well. At one period of his career he publicly assisted with every appearance of devotion at religious ceremonies, while mocking them in private. At that time he wrote several dramas as religious in tone as anything in the French language. Acknowledging the receipt of a complimentary copy of one of these, Benedict XIV. wrote the words of praise which Voltaire's latest publishers are now using for advertising purposes. This may be "good business," but it is no more respectable than the conduct of the newsboy who sells his paper by crying "All about the murder," and leaves the unwary purchaser to hunt in vain for that particular piece of news.—*Casket*, No. 32.

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## A LIST OF NEW BOOKS.

[This list is published with the purpose of announcing important new publications of special interest to Catholic readers. B. Herder, 17 S. Broadway, St. Louis, Mo., supplies the list and has the books in stock.]

**A Daughter of New France.** With some Account of the Gallant Sieur Cadillac and his Colony on the Detroit. By Mary Catherine Crowley \$1.50.

**Heart and Soul.** A Novel by Henrietta Dana Skinner. \$1.50.

**The Way of Perfection and Conceptions of Divine Love.** By St. Teresa. From the Spanish by Rev. John Dalton. Net \$1.50.

**Devout Reflections on Various Spiritual Subjects.** By St. Alphonsus Liguori; translated by Fr. E. Vaughan. Net 55c.

**Blessed Francis Regis Clet, C. M.** Martyred in China 1820. Paper. Net 15 cts.

**Marigold and Other Stories.** By Rosa Mulholland. Net 40 cts.



## NOTES AND REMARKS.

How to be a Socialist though married is the problem before M. Jaurès, the famous Socialist deputy and orator. No one seemed firmer in the faith than he, and it was a positive shock to all the brotherhood to learn not only that Comrade Jaurès' children were being educated at Catholic schools, but that his daughter, like any *bourgeoise*, had just received the first communion. To the demand for an explanation, which naturally followed, M. Jaurès replied in very manly if dubiously Socialistic fashion. Even a Socialist, he said, in the present imperfect state of society might have a wife. This wife might have opinions of her own, which, though by no means those of her husband, were yet so much in the nature of *idées fixes* that her husband might be driven to respect them and even to act upon them. This painful confession that consistent hostility to the Church and all institutions of the capitalist class must sometimes yield to considerations of domestic harmony, was received by M. Jaurès' comrades with such gracious acquiescence that one must suppose the committee to have been made up, not of unattached and uncompromising Socialists—*forlorn unmarried brothers*—but of those who had given hostages to fortune. In any case it seems pretty clear that the difficulties of Socialism begin at home.—N. Y. *Evening Post*, Aug. 9th.



A year ago—or perhaps longer—what was known as the “money mill” of one W. F. Miller flourished for a time in Brooklyn. By some mysterious process which his flock did not even wish to understand, he was able to pay interest on deposits at the rate of 10 per cent. weekly; he did it, as there were proud and happy witnesses to testify, and therefore he must have been able to do it. But somehow these rainbow-bright things do not last. Miller suddenly disappeared, was found somewhere, and is now serving out a sentence. The money? The receiver of his estate found \$24,000, against which claims of a million

were filed, afterward reduced by order of court to some \$287,000; a dividend of 6 per cent. on approved claims has now been ordered. This will take \$17,641, and then there will be a possible \$6,539 remainder, set over against \$269,539 of proved claims.—N. Y. *Independent* (p. 1700).

Some months ago a reader of THE REVIEW informed us that the Germania Investment Co., which we had exposed as a swindle, likewise closed its doors.—J. F. M.



The London *Tablet* (No. 3192) wonders why in German translations of English books—such as the very successful version of Father Sheehan's ‘My New Curate,’ now running its course in the *Kölnische Volkszeitung*—the title of “Father” as given by us to secular priests is persistently rendered by “Vater,” instead of “Pater.”

This latter style—says our contemporary—is that given in German to all regular, as distinct from secular priests, like the French “Père.” So that the use of “Vater” for seculars perpetuates the distinction between the two sections of the clergy, whilst the very significance of the English usage is that no distinction at all is made between secular and regular priests, who are, quite justly and reasonably, treated as being, in their sacerdotal character, absolutely alike. Hence in translating English books it seems only fair to reproduce the *nuance* by identity of the title used in speaking of priests.

The Germans are not very consistent in this usage. The German translation of Buchanan's ‘Father Anthony’ in the *Kölnische Volkszeitung* ran under the heading of ‘Pater Antonius,’ though the clergyman hero of the novel is evidently a secular priest. Still the usage is deeply rooted, nor is there any strong reason why it should be abolished. Why not distinguish a secular priest from a religious by calling the one “Vater” and the other “Pater”? The words are really synonymous and the *nuance* usage has given them obviates the necessity of adding, if we speak of Father So and So, that he is a member of a religious order.—J. W.



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